

DR. DEATON

1934-1960



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In October 1933 Pastor Blackwelder, who had by now received honorary doctorates from Roanoke College and Susquehanna University for his work in Christ Church, as well as his outstanding contributions to the Lutheran Church at large, resigned his pastorate at Christ Church and moved with his wife and two sons to Washington, D.C., where he served brilliantly and dynamically for 20 years as Pastor of the Church of the Reformation before he prematurely retired in 1954 due to a struggle with Parkinson's Disease and in later years with leukemia, which took his life on April 6, 1961.

For the following year, Dr. Zimmerman filled in once again during the morning services while Pastor Sloop conducted the Sunday evening worship. On the 46th Anniversary celebration of the Church, John Leroy Deaton was voted to be the third pastor of Christ Lutheran Church and started his ministry here on February 1, 1934. This young minister, who came with a high recommendation from the United Lutheran Church, had the ability and background of experience that enabled him to aim high and achieve great things for Christ Church. He was a forceful preacher who led the people to increases in benevolence and social changes in the community; a pioneer in radio ministry who started 36 years of continuous broadcasts of the Sunday morning service; a master builder who renovated the old church and erected a \$250,000 Parish House and a \$1,000,000 Church; a forward looking person who created the endowment and building funds; improved the music of the Church; an inspiring leader who increased the ratio of enlistment in full time Christian service and began the visitation by laymen. With unswerving loyalty to the Church, Pastor Deaton was first pastor, then confessor, teacher, counselor, architect and friend.

After having received his B.A. from Lenoir Rhyne College in 1915, this native of Selwood, South Carolina, who grew up in Hickory, North Carolina where his father was a pastor, went on to the Lutheran Theological Seminary in Philadelphia and graduated in 1918. He was ordained by the Pennsylvania Synod of the Lutheran

Church and became Pastor of the Lutheran Church of the Atonement in Whomissing, Pennsylvania, where a mission of 28 people was increased to 400 in 5 years, with a Gothic Church constructed that was worth \$100,000. In 1924 this ambitious pastor moved to Germantown, Philadelphia as Pastor of the Lutheran Church of the Advocate and while there married and later had two sons and one daughter.

Upon his arrival at Christ Church this farsighted man recognized as one of the first needs of the people a place to house the Bible School. Classes were being held in the Church Auditorium, in the lecture room and in two adjoining houses on Hill Street. At a meeting with the Church Building Fund Committee in June 1934, it was decided that the funds on deposit in the Savings Bank and future donations thereafter would be used for a Parish House to be named for Dr. Zimmerman and so on July 1, 1934 a Parish House Building Committee was formed. By February 1935 perspectives of the building were on display and on June 28, 1935 the congregation approved the plans of the architect, Philip H. Frohman.

To pay for the building of the new structure, as well as for the purchase of seven additional properties on Hill and Charles Streets, the members of Christ Church took three-year pledges to reach \$50,000. The ground breaking was held at 5:00 P.M., Sunday, July 7, 1935 and the cornerstone was laid two months later on September 29.

Notes made by the architect reveal what he had in mind as to the style of this beautiful building. No conscious attempt at an architectural style was made, but the building appears Gothic with practical requirements, economically built. Its simple beauty is strong, pure and eminently Christian. Keeping in mind the old Church so that there could be increased seating in the Fellowship Hall, with a stage, there also had to be classrooms, kitchen, scullery and a Children's Chapel.

The difficulty was to have a large Fellowship Hall with walls not more than two stories in height and beginning on the second floor. The architect, Mr. Frohman, followed the design in the form of a group of medieval monastic buildings with sloping roofs and gables and surrounding an open cloister garth.

J. Du Seay

This enclosed space became the Fellowship Hall with a seating capacity of over 700 and surrounded on three sides by galleries, and 22 class rooms with a seating capacity of 25 people and on the fourth side with storage space. The rear of the Fellowship Hall had an overflow with a seating capacity of 200, which was connected to the Church by folding doors, allowing full view of the Chancel and adding 50% seating capacity to the Church. A large kitchen and scullery are adjacent to this area, with a spacious corridor on the opposite side leading to the Church or Fellowship Hall.

The Children's Chapel which was built directly under the Fellowship Hall has Celtic decorations on the ceiling beams, arches and columns extending along the side aisles, pews, altar, baptismal font - everything a Church has, except a pulpit. The floor of the nave is terrazo laid in small squares, while the chancel floor is Tennessee marble in two tones. Behind the Chapel a large assembly room and small classrooms house a department of the Sunday School, while adjacent to the Chapel there are classrooms for other pupils. On the left side of the area beyond the Chapel space was made for a church parlor and administrative offices.

The heating for the entire plant is in the basement. This includes two large oil fired boilers, sufficient for heating the Church, Parish House and future additions.

The exterior of the Parish House resembles the form of the 15th Century English Collegiate Gothic Building. Four steep gables light the two stair halls on Hill Street and two classrooms on Charles Street. Square headed mullioned windows on Charles Street and square headed and arched windows on Hill Street emphasize the main entrance on Hill Street. The entrance leads one to Norman columns in the inner lobby where there is a bas relief of Leander M. Zimmerman, the man for whom the building was named. Carved beneath the work are these words: "Friend, Counsellor, Author".

Just nine months after the cornerstone laying the new building, with a debt of \$47,500 was dedicated on June 14, 1936, at a special celebration service beginning at 10:45 A.M. The following Sunday, first Sunday School Classes were held in the new building and Pastor Blackwelder returned to preach the sermon that night. Home coming was observed on Sunday, June 21, when our two pastoral sons, Pastors Walckoenig and Klug brought the messages. Children's Day was observed at 7:30 P.M. with a cantata entitled "The Awakening" held in the Fellowship Hall. One more celebration - Community Night on the following Thursday at 8:00 P.M. ended the great period of Dedication of the Leander M. Zimmerman Parish House.

Four years later, on September 29, 1940, with all debts cleared the mortgage was burned for this structure that is used to provide the best possible Christian education for the members of Christ Church.

The Children's Chapel, which was not paid for by the people, but was in fact a gift from a member, Mrs. J. Albert Cassidy, in memory of her deceased husband, received a pipe organ which was installed in the summer of 1938 and was dedicated on Wednesday, September 21, 1938. Through the Public Address System which had been installed in the Church, this organ could be used for the service if the Church organ broke down. In 1940 a pulpit and a cover for the baptismal font were added to the Chapel.

Besides being used for Sunday School and general assemblies, including movies shown from the projection booth in the balcony, plays, church suppers and bazaars, the Fellowship Hall on June 3, 1936, became our place of worship while the Greater Christ Church was being built. With the stage as a Chancel, the pulpit and lectern used were the ones from the Church before the renovation of the Chancel over 20 years before (1937). A pipe organ furnished by the

Moller Organ Co., served while the congregation sat on chairs once more, as in the days past at Triumph Hall on Light Street.

The lot behind the Parish House was enclosed with a brick wall, wooden gate and paved with amiesite in September 1939. A two-car garage was built behind 17 and 19 East Hill Street to accommodate the Church cars. In 1920 the corner plot at Charles & Hill Streets was flagstoned and in 1954 an iron picket fence was added around the shrubbery on Hill Street, where in 1957 hundreds of tulips and daffodils were in bloom.

The Fellowship Hall received cross ventilation with fans and concealed blowers. In November 1959 the kitchen was renovated by the Ladies' Society and new kitchen facilities were installed in January 1968. Each summer a part of the Parish House was cleaned and repainted. After 22 years of service the tubes in the 2 large boilers deteriorated and in June 1957 all 160 of them were replaced.

Today this beautiful building now serves a Sunday School close to 500, the Fellowship Hall serves as an assembly area for grades 3 through adults for Sunday worship. Fellowship suppers, averaging 20 a year, are served and a drama group "The Hill Street Players" organized in 1957 and the Christ Church Concert Association, started in 1970, use the facilities of this great hall throughout the year for community and cultural services.

As was mentioned before, the Fellowship Hall was used as a Church during the building of the Greater Christ Church, begun in 1956, but when it was only a year old the great assembly room was our center of worship while the old Church was being renovated and improved the summer and fall of 1937. The Chancel of the Church was redone by the same firm which decorated the Children's Chapel. A beautiful stone altar was installed with richly covered and handsomely carved reredos. The new pulpit, lectern, screens, communion rail and choir stalls were rearranged in the Church. The rebuilt organ console was moved

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from the Church to the west balcony with the new pipes installed in the south balcony. Old lighting fixtures were replaced and the nave of the Church was redecorated. Most of the chancel equipment was paid for as memorials and special gifts of the people. At the rededication service, held on October 31, 1937, Dr. Zimmerman was present.

The old furniture and some of the old windows were installed in the Lecture Room which gave it a more church-like appearance when some services, especially the Wednesday night ones were held there.

Even with the renovations, the old building was giving way. In June 1942 termites were found in the floor of the Lecture Room. During the war years when as many as 127 servicemen bedded and breakfasted at Christ Church on Saturday nights, one soldier's foot went through the termite weakened Lecture Room floor. Repairs were constantly being made through the money brought in in the sustaining side of the weekly envelopes. Fans and ventilating systems were installed in the nave and balconies of the Church, but there was constant talk of building a new Church until in the summer of 1952 architects were given the problem to study. In May 1953 the ground under the Church and 15 E. Hill Street was purchased, and on May 27, 1956, the last communion was offered in the old Church. During the singing of the last hymn that evening officers of the Church, along with the councilmen, carried the Bible, Cross, Candlesticks, Missal Stand and other appurtenances to the Chancel in the Fellowship Hall. The deacon benches from the Lecture Room, which were over 100 years old, were sold ^{to} the parishioners and the pews and the carpet in the Church went to a Negro Methodist Church.

When the contractors demolished the old Church they were amazed that it had lasted as long as it had, for then there were termites even on the 2nd floor. The roof structure was less than 50% of the strength required by the Baltimore City Building Code. It appears that the whole structure was supported by the

Parish House and the organ chamber. Even the box in the cornerstone of the almost 100 yr. old building was a sopping wet mass.

While all these building and physical changes were going on Pastor Deaton was busily ministering to the spiritual needs of a large widely scattered congregation. He also had a large radio audience and hence became a widely known preacher in the area. In 1935 he participated in a Heart and Home Service on WCBM every Thursday in April and November from 11:00-11:30 A.M. The broadcasts of our 11:00 A.M. Sunday service started on January 12, 1936 and were made possible by the generous support of the people through regular channels of giving. In 1949 a co-sponsorship of \$10.00 or more was inaugurated to honor or memorialize loved ones. In 1958 a survey showed that over 10,000 people were worshipping with us through the medium of radio. Through the Council of Churches, Dr. Deaton also appeared on T.V. for 1/2 hour services for several months. This was the period in which our Church choir, which formerly had only volunteers, engaged the service of paid soloists. In 1936 besides the adult choir of 24 voices, an antiphonal choir sang in the balcony. Junior, Intermediate, High School and Young Adult Choirs were formed. In 1939 the Junior choir was the largest in the city and participated in contests at Peabody, usually receiving a superior rating. These choirs were vested and often made large contributions to the Sunday night services. At Christmas time all the choirs together presented special music and the Adult Choir sang well known Holy Week Cantatas. New social and religious groups were formed to meet the ^{demands} ~~utter growing~~ demands and needs of the people. A Mothers Club started in 1929 flourished until the end of the 1940's. Lectures in child care were presented, plays were given and presentations were made. A copy of the "Madonna of the Chair" which hangs

in the nursery over the fire place, was presented by the group in 1939. In 1942 these mothers gave a Service Flag to the Church on which was a star for each member of the congregation in the Armed Forces.

In 1936 the practice of mailing the bulletin each week to each home, except during July and August, in the parish was begun. That year also the publication was given the name "Christ Church Visitor" which title it bears today. Starting in 1952 the "Christ Church Visitor" was mailed weekly to each home.

In 1937 a Young Women's Missionary Society was formed to study and contribute to the needs of the Lutheran Church around the world. Later in 1956 this group changed its name to the United Lutheran Church Women. One way these ladies made money was through sponsorship of plays held in downtown Baltimore during the 1950's. Since the missionary group was separate from the Ladies' Society, many women belonged to both groups with the Ladies' Society still giving strongly to the physical needs of the Church. They, along, with other groups in the City, sponsored Food Shows hoping to have the largest attendance and thereby receiving the prize of \$25.00 -- which they often did. They also collected old gold and tin foil in 1934, business luncheons were served at 35¢ per person and in 1936, after the Parish House was completed, they resumed the oyster and sour beef suppers in the Fellowship Hall and bazaar in the Lecture Room, at which time 240¢ were served at 50¢ per person. The first supper in the new Fellowship Hall was on May 14-15, 1936 and was a chicken patty supper at 50¢ per person. The first night saw a few delays because all of the equipment had not arrived, but the second day ran smoothly, with a little less than 2000 people served the two days.

In 1950 an annual May Festival was started where people could look forward to a crab cake supper, bazaar and entertainment. These festivals were discontinued after 1969. The first Father and Son Banquet was held February 16, 1940 at 50¢ per person and is still being held, but with a slightly higher price (\$1.50) in its 32nd year.

The Missionary Society started the Mother and Daughter Banquets April 10, 1947 at \$1.25 per person. The women used to cook the meal, as they did for the men's banquet, but in 1965 it was decided the banquet should be catered so the women were out of the kitchen.

October 3, 1935 marked the 10th Anniversary of the Luther League and two years later when the 16th Annual Convention of the Luther League of Maryland was held in our Church, the largest group in the history of the state was assembled. Groups for all ages, beginning with Juniors, continued to meet on Sunday evenings, with carolling on Christmas Eve, visits to the city jail to sing at Church services, moonlight cruises on the S.S. Bay Belle (properly chaperoned) in 1946, snack suppers and even in 1950 a spring dance with an orchestra held in the Fellowship Hall.

With the Sunday School attendance still around 1,000, Christmas Offering Envelopes were started in 1936 to give to special benevolences. More than 110 men attended the Men's Bible Class and the Ladies Bible Class attendance averaged 103. These Bible Classes combined with other adult classes added up to a total of seven classes in the Adult Department in 1939. A leadership training class was begun the same year. By 1944 we were beginning to feel a slump in attendance, in part due to the fact that we had over 250 men and women in the Armed Forces, so the use of attendance award pins was started. In the Spring of 1948 with 982 names on roll, but a general attendance of 786, a big campaign was begun to bring in 200 new members by Children's Day; 180 more names were counted on that day, but during the 1950's the general attendance slipped back to between 600-700.

For our 50th Anniversary celebration Sunday in 1937 more than 5,000 people were counted in the total attendance for the services for that day. Even on a snowy, icy Sunday in January, 1939, there were more than 1,000 worshippers at the 11 o'clock service and over 400 returned for the 8:00 P.M. service. The Wednesday evening services continued through 1941, after which time, because of conflicts with other Church oriented activities, this hour of worship was discontinued.

An early Sunday morning service was again started the summer of 1937 but discontinued after one year. Later in 1953 it was again reinstituted and beginning in the fall of 1955, because it was popular with many people, this 8:30 A.M. service was held every week along with the 11:00 A.M. worship hour and has continued until the present time with average attendances in the year 1958 of 200- 8:30 A.M., 560 - 11:00 A.M., 195 @ 8:00 P.M., and 115 in the Children's Chapel.

Special services on Thanksgiving have continued for adults and for two years 1953-54 there was a special service in the Chapel for children. In the years when Dr. Zimmerman returned to preach there were as many as 1600 people in attendance. The Thank Offering with its emphasis on benevolence grew each year until in 1957 one of the largest contributions (\$11,464.92) was received at two services 9:00 A.M. and 10:30 A.M.

The 6:00 A.M. Christmas morning service continued through 1939, with 11:00 P.M. Christmas eve services starting in 1935; hence for five years there was choice of time to worship honoring the birth of Jesus. Remembering the needs of little children a 9:00 P.M. Christmas eve service was started in 1956. Even on Good Friday at one time a 2:00-3:00 o'clock service was held in the chapel for children with five of our then (1939) ministerial sons participating. In the late 1940's and early 1950's seven pastors preached the Seven Words at the adult Good Friday 3-hour service, while one preached led the children's service.

Easter of 1948 saw 2,300 people at the 11:00 A.M. service. Even using the overflow and the Fellowship Hall, including the stage, many people had to stand. A note in the Church Visitor asked people to please not put their feet on the wall while leaning against it. The special Easter Offering began while Dr. Blackwelder was pastor and steadily increased until in 1958 it reached the grand total of \$11,697.30.

To better understand the meaning of being a Lutheran, more thorough instructions for catechumens was started in 1937 and in keeping with the history of the beginning of the Christian Church confirmation was moved from the Tuesday of Holy Week to Whitsunday. Pre-confirmation classes started the Fall of 1938 meeting at 11:00 A.M. on Sunday. Because of the distance some students had to travel, catechetical instructions were held on Wednesday evening and Sunday morning during the late 1940's so that pupils could choose the time most convenient. Later in 1957 the Wednesday class was moved to Saturday morning. To attend to the physical needs in the Church Chancel an Altar Guild was organized before 1943 to perpetuate the memory of Sister Carrie, for this was a portion of the work she devoted herself to for so many years. This group, which was reorganized in 1958, works quietly behind the scenes caring for the altar and paraments, preparing the elements for communion, polishing the candlesticks and offering plates, and keeping clean the surplices and robes of the pastors and the acolytes.

The acolytes, confirmed young men, who serve at the altar during services, were organized around 1948. After two years of service they become senior acolytes and they receive a cross as a token of their faithfulness.

Another assistance to the pastor was the lay visitations begun in the spring of 1951 with a group of ten men. The goal of these workers was to visit the home of every parishioner to make every member an active member. They met on Wednesday evenings from 7:00-9:00 P.M., and were diligent in their frustrating work until the late 1950's when an Evangelism Mission was held in our Church October 21-25, 1956, with services aimed at the rededication of ourselves to our Lord and the spread of His Kingdom.

Other activities such as Vacation Bible School continued to thrive with 248 children attending in 1958. The excursion to Tolchester was sponsored by the Sunday School after 1937 instead of the Ladies' Society. In the early 1940's

the picnic was held at Gwynn Oak Park, then Bay Shore Park and next Bevely Beach, but on July 12, 1948 "The Bear Mountain" steamed down the Chesapeake to Tolchester with more than 1,000 people from Christ Church on Board. Mago Vista attracted people first in 1953, with 8 buses as well as private cars, loaded with picnickers. Except for several years to Bay Ridge, Mago Vista has been the scene for the Sunday School picnic.

Special happenings such as services in the early 1940's held in the Chapel for the deaf; Red Cross sewing and knitting held each Tuesday from 10:00 A.M. to 4:00 P.M. in the Parish House honoring our ladies with a rating of superior for their work in 1951; and the introduction of the Firemen's service first held Sunday May 21, 1939 at 7:45 P.M. with over 1100 people in attendance and later in 1954 at the 8:30 A.M. service; these services kept our people busy with community oriented activities. In order to keep the congregation better informed regarding the Church calendar, subscriptions were taken for the Visitor so that it could be mailed weekly to the home of the Church members, as well as to other interested people. The first issue was mailed to the congregation in January 1936. Dora Lingle, as church secretary continued her faithful service, keeping track of all the dates and the people participating until her untimely death. Various women of the congregation assisted in the Church Office until on February 1, 1945 Miss Juanita Horton, who came from the same town (Salisbury, N.C.) as Miss Lingle, served as out secretary for a little over two years when she left to marry the Rev. Wilbur Newby on June 6, 1947. Miss Doris Boylan, now Mrs. Lagarus Aghderian, served as part-time assistant secretary from the fall of 1945 until the spring of 1947. Again some of our ladies, including Mrs. Henry (Alice) Botthof assisted in the duties of the office until November 11, 1948, when our present secretary, Miss Eva Zumbun came to us from York, Pa. This deeply consecrated Christian has the dedication and graciousness in dealing with people to make her an invaluable worker in Christ Church. In fact, her assistance in writing this history has been most helpful.

In 1947 Mrs. Charles (Edna) White was employed as Parish worker and visited in South Baltimore and Brooklyn areas. Later on Mrs. White was office assistant for several years until the time of her death on January 10, 1960.

To assist with the pastoral duties, the third son of our Church to enter the ministry became our third assistant pastor in 1937. With his natural abilities and knowledge of our parish and people Howard O. Walker served well until his resignation to answer a call as Pastor of St. Peter's Lutheran Church in York, Pennsylvania in May 1941. This son of the Church has never forgotten his home Church and continues to return whenever he can.

A month after Pastor Walker left the assistant pastoral position was filled by a young man just out of Gettysburg Lutheran Theological Seminary. He has long since left our Church, but a part of Rodger M. Singer has remained with us through our partial support of his missionary work in Hong Kong. Pastor Singer stayed with us five years, after which time Howard G. Bailey (another brand new pastor) filled his place in November 1945. Pastor Bailey served until December, 1950 when he left to become Pastor of Trinity Lutheran Church, Fort Washington, Pennsylvania.

Our next Assistant pastor, William G. Rappold, had been a pastor of a rural church before coming to us in 1951. Staying just one year, Pastor Rappold resigned to minister to the needs of parishioners of St. Paul's Lutheran Church, Easton, Pennsylvania. He was followed by Donald Sanner, a member of the graduating class at Gettysburg Seminary in 1953, who spent two years with us after which time he became Pastor of St. Paul's Lutheran Church, Lutherville, Maryland.

In 1955 another son of the Church and another "Deaton" arrived on the scene - L. Crosby Deaton, eldest son of our Pastor - and became our first Associate Pastor. After having graduated from the Lutheran Theological Seminary in Philadelphia, Pennsylvania, Pastor Crosby Deaton became the Assistant Pastor of Trinity Lutheran Church in Germantown, Philadelphia. He stayed almost two years before

beginning his work at Christ Church. After three years of assistance to his father, he sent in a letter of resignation on July 13, 1958, but continued as Associate Pastor for another year after which he became pastor of Holy Comforter Church, Baltimore.

Even with two pastors working full time, the demands of Christ Church were so great that all available help was needed. One source to draw from was student assistants from Gettysburg Theological Seminary. The start of this aid was begun about 1940, but not until 1953 did we begin getting a student every year.

In 1938 Sister Vernetta Kunkel became our deaconess. For seven years this most delightful person contributed invaluable services, but the demands of the strenuous work were too much for her poor health so she left in September 1945 to continue her work at St. Paul's, Williamsport, Pennsylvania. In October of the same year, Sister Janet Coiner replaced Sister Vernetta and rendered great service, especially in the field of social ministry, until she was recalled to the Baltimore Motherhouse, December 1, 1961.

During one 15 year period Christ Church had, without interruption, at least one son in preparation for the ministry every year. In 1937 our fourth son, Augustus Hackmann, was graduated from Gettysburg Theological Seminary and spent the next 17 years of his ministry at Epiphany in Baltimore. Dr. Hackmann (now senior Pastor of Second Lutheran Church) Baltimore, Maryland was awarded an honorary Doctor of Divinity degree at Gettysburg College in 1961.

From one faithful family of the Church three sons became Lutheran ministers; Carl W. and Lawrence D. Folkemer graduated in 1940 and Gordon Folkemer was a graduate of the 1944 class of Gettysburg Seminary. Pastor Carl Folkemer (about whom more will be written later) was the first son of Christ Church to become, in 1965, its senior Pastor. His twin brother Lawrence, aspiring to be a missionary to China, had his career altered during World War II to teaching religion.

After serving several pastorates and receiving a Ph.D. from Hartford Theological Seminary, Dr. Lawrence Folkemer is now Professor of Systematic Theology at Gettysburg Lutheran Seminary. The younger brothers of these pastors, Gordon, began as the Assistant Pastor of St. Matthew's Lutheran Church in York, Pennsylvania and in 1947 became its senior Pastor. Dr. Gordon Folkemer was awarded an honorary Doctor of Divinity Degree in 1964 by Gettysburg College.

The same year Dr. Gordon Folkemer started his ministry another son, Leigh W. Bell also became a Lutheran Pastor. Pastor Bell, after having been ordained into the Maryland Synod in 1944 started out as the Assistant Pastor of St. John's Lutheran Church, Hagerstown Maryland and is now associate to his old classmate, Dr. Gordon Folkemer at St. Matthew's.

In 1948 Edgar C. Koehnlein became our 9th ministerial son. After serving at First Lutheran Church, Tyrone, Pennsylvania, he became Pastor of the Lutheran Church of the Good Shepherd in Weehawken, N.J.. The Rev. Koehnlein is now a pastor in Baltimore, Maryland.

Next to follow was Donald Gallion who graduated in 1951. After serving at St. John's Lutheran Church, Red House, Maryland, he moved to pastorates in Pennsylvania. Pastor Gallion has had special interests in helping the deaf. The 11th son we have already written about: The Rev. L. Crosby Deaton who is now completing his graduate work at Temple University in the field of sociology.

Barron Maberry, who graduated from Gettysburg Seminary in 1958, became our 12th ministerial son. Pastor Maberry accepted a call to Christ Lutheran Church Trenton, Maryland and is presently pastor of St. Stephen Lutheran Church, Silver Spring, Maryland.

One of the largest projects undertaken during the pastorate of Dr. Deaton was the planning and building of the Greater Christ Church, which was dedicated May 18, 1958. As has been stated before, a building fund for a new church building was started in the late 1920's, but the money was later used to build the Parish House, which was designed to blend in with a future church structure. On June 11, 1944 an anonymous gift of \$500 was given to Christ Church to employ a competent church architect to study and make plans that would give the congregation a new place to worship. Three months later at a congregational meeting of more than 1000 members not a dissenting note was heard when it was decided that the people work toward the erection of a new Church rather than spend large sums to renovate the then present building. By January 1950 we had reached the goal of \$200,000 with \$1,000 to spare when the sustaining side of the two part weekly envelope became the Greater Christ Church fund side.

On Anniversary Sunday, December 14, 1952, a proposed sketch of the great edifice was displayed, it was to be built alongside the existing Church and to extend from Hill Street south to Hughes Street with the Chancel being at the Hughes Street side. In the beginning plans for a ground floor church, to eliminate stairs, were displayed. Later to coincide with the overflow and Fellowship Hall a second floor Church with an elevator was planned. However, the final drafts called for a ground floor Church with a seating capacity of 1028.

By February of 1954 the floor plans were completed and on display. The basement floor design had a large recreation room with a kitchen and court west of it. To the north there were men's and women's rest rooms, as well as shower stalls, and to the south an office, storage rooms, choir practice and robing rooms, as well as the organ blower were located. The main floor plans showed the sanctuary with work and Pastors' sacristies behind it, while on both sides of the Chancel there was space for choir stalls and the organ with a choir loft planned above it.

To construct the Church more space was needed on Hill and Charles Streets so by the summer of 1954 Christ Church owned 15-27 East Hill Street to make room for the Church Building and the next summer 715 and 717 South Charles Street, Watkins Feed Company Building and 28-40 East Hughes Street were purchased to make room for a parking lot.

A Canvass Committee of Christ Church members was formed to make a Building Fund appeal, which was climaxed by a Loyalty Dinner held at the Lord Baltimore Hotel, September 7, 1955. The canvass goal was \$250,000 with solicitations held in a two-week period when every member of Christ Church was interviewed, committing themselves to a sacrificial 150 weeks of giving. The total subscriptions, the first payment of which was due on October 16, 1955, amounted to \$463,615.10. The drawings of the new building went into the hands of the contractors in June 1955 with the lowest bid of \$737,465 going to the Leinbach Construction Co. Since available funds amounted to \$495,856, application was made for a five or six year mortgage loan of \$250,000 at 4% interest. The securities listed were:

1 - The New Church	\$750,000
2 - The Parish House	350,000
3 - 520 Old Orchard Rd. (Parsonage)	40,000
4 - 22-24-32 East Hill Street	12,000
5 - Lots 15 & 17 South Charles Street	3,000
6 - The good name and fine) record of Christ) Church)	\$1,155,000

A confirmed membership of 2,178; 20 years of morning broadcasts with an audience of 10,000; no debts except the first five years and five years while the parish House

was erected and never a deficit, with the past 18 years receipts exceeding current expenses by \$25,000 per year.

The ground breaking took place on October 15, 1955 and on June 3, 1956 the first church cornerstone was laid for the then 68 year old congregation. In an issue of the Baltimore Evening Sun, dated July 16, 1956 an article entitled "Planners Prescription for Downtown Baltimore" describing the Jones Falls Expressway as the first step in the renewal of the Inner Harbor area, referred to the decision of the members of Christ Church to remain at their present location, calling it a wise one which contributed to the renewal of the area. By February 1957 the building was 60% completed. It appeared that the great church would be finished and ready for dedication by the 70th Anniversary Sunday of the same year, but unforeseen problems occurred. The building construction workers began a two months strike in April, the furniture was only half finished by December, and innumerable conferences were held so that not only money, but a great amount of time and energy were expended. During these periods of trials and tribulations Dr. Deaton said of this great work "We are building to the glory of God and for the promotion of the spiritual welfare of the congregation".

However, work did progress. In February 1958 a new pipe organ was installed in its chambers adjacent to the Chancel with an antiphonal organ in the Balcony. Of course, everything was not complete. For instance, the lectern and pulpit weren't installed until two months later and pews for the balcony arrived in April 1959, at which time we were still waiting for the chancel screens and carved figures in the pulpit.

A major part of the beauty of this limestone trimmed brick building, which conforms to the Parish House and was designed by the same architect, Philip H. Frohman, is the beautiful stained glass windows. As you enter one of the triple

doors into the spacious pillar lined Narthex your eyes immediately come to rest on the Historical Windows. Dr. Lawrence Folkner, through his knowledge of Church History, was instrumental in completing the plans for this series of three windows; three lancets per window.

Series one depicting the Early Christian Church shows St. Paul, St. Peter and St. John Potmos in the center lancet; Latin Fathers, Chrysostom and emblems in the left lancet; Greek Fathers, Augustine and emblems in the right lancet. The second window in the series pictures "The Church of the Middle Ages" with the center panel being dominated by Martin Luther, the Diet at Worms and Melancthon. The left lancet shows Francis of Assisi, along with other leaders with Durer in the middle above emblems of the Church. In the right lancet are pictures of Calvin, Zwingli, Cranmer, Knox and Schwenckfeld, with Bach in the middle medallion and symbols below him.

The American Church is the third of the series with Henry M. Muhlenberg dominating the center lancet. Other leaders in the American Church are depicted in the left lancet, along with those in the right panel, at the bottom of which is inscribed the names of the previous Pastors of Christ English Lutheran Church. Finally on May 18, 1958 the dedication ceremonies were held, including three services in the morning - 8:00, 9:30 and 11:00 A.M. - no Sunday School and an 8:00 P.M. service. Pictured on the Visitor of that Sunday was the Sanctuary, which can be reached by going through one of the two sets of large wooden doors, over which is a small stained glass window portraying the Prophet Amos in most brilliant colors.

Looking east of the Narthex at the north end of the building is a great Rose window. The hub like circle at the center of this huge wheel suggests eternity, while the twelve spokes "show the additional ages of the world".

Below the Rose Window and under the balcony one views stained glass windows dedicated to three great prophets. In the first window is the figure of Elijah being fed by the ravens. The central window depicts Isaiah pictured in his priestly vestments standing in Solomon's Temple, while the third lancet window shows St. John pointing the way to the Messiah.

Facing the Altar as you walk along the east wall two small windows above and to the side of the Baptistry are dominated by the figure of a dove representing the Holy Spirit and Simeon shown holding the infant Jesus at the time he was presented in the Temple.

In this same left aisle proceeding forward in the nave are four large transept windows. The first lancet of the first window depicts the Annunciation of Mary, the birth of Jesus is in the center lancet, and our Lord at the age of 12 is shown in the third panel. The second set of windows depicts the ministry of our Lord with the central window being dominated by the seated figure of Jesus delivering His Sermon on the Mount. Jesus in His healing ministry is in the right lancet, while the left lancet portrays Jesus in the act of calling into his service the two fishermen brothers - Peter and Andrew.

"The Presentation of Our Lord's Passion, Death and Resurrection" is the subject of the third set of windows. The central window portrays the crucifixion of Jesus, the left panel presents Jesus triumphal entry into Jerusalem and the right panel pictures our Savior's Resurrection. The central panel of the last of the four sets of windows on the East aisle shows the events of Pentecost with the conversion of Paul in the right lancet and Jesus ascending into heaven in the left one.

Corresponding windows in the west aisle deal with Old Testament themes.

The three lancets in the first window show the creation of Adam, the temptation of Eve and Noah and his sons constructing the Ark. Window set Number 2 tells the story

of Abraham. In the central window Abraham is in the act of making ready to offer his son Isaac as a living sacrifice to the Lord. The panel to the left has Abraham conversing with three strangers and the right hand section shows Joseph welcoming his father and brothers in Egypt.

"Moses" is the theme of window number three. The crossing of the Red Sea is in panel one, Moses carrying the ¹⁰ten Commandments from Mt. Sinai is in the central panel and Joshua is shown leading the children of Israel into the Promised Land in panel three.

The last of the four sets is the "David" window showing David in the central lancet being anointed king by the prophet Samuel. The story of Ruth is told in the right hand window, while the left panel shows Solomon building the temple. Walking along the terrazzo floor up the two steps onto the marble Chancel floor one can view the Chancel window depicting the Four Evangelists and the four Major Prophets. The window in the East wall, in the left lancet, shows St. Matthew with his Old Testament prototype Isaiah and St. Mark is in the right panel with the seated figure of Daniel below his.

In the west Chancel wall window, the left lancet pictures St. Luke standing with the Prophet Jeremiah seated below him and St. John above Ezekiel is in the right panel.

The great Christus Glorious window over the altar is dedicated to the victorious Christ who reigns in glory over His Church. This window as a whole unit depicts the Early Church, portrayed by some of the major events of the post-Pentecost Church; the Church Militant represented by symbols of the Church; the Church Triumphant magnificently shown in the central window. The dominant figure of the entire window is the Christus Glorious or Christ arrayed in all His glory reminding us again of Dr. Deaton's words: "We are building it to the Glory of Christ".

To the west of the Narthex, windows with ornamentations carved or etched into the glass, decorate the Men's Bible Class, originally designated as a Chapel, since

21 - Dr. Deaton

the Chancel furniture from the old Church was placed there. Along this same corridor an assembly room for adults of the Sunday School came into being. At present it serves as a beautiful Church parlor. The Junior Department and the Fidelis Bible Class occupied the same general area on the second floor. This whole section was the old church and lecture room.

In order to facilitate better parking, the rear of the Parish House was paved to accommodate at least 40 cars. Six more houses on Hill Street between the Church and Trust Alley were purchased in June 1959, as well as 10 garages facing Hughes Street. By December of the same year space was available in that area for 48 more cars, making a total of 88 private spaces, plus the street parking and a some time use of a private lot on Charles and Lee Streets. In November 1958 The Baltimore Building Congress and Exchange presented three awards to Christ Church for its outstanding work in the City for that year, including the ceiling of the Church, the limestone trim and the balcony front at the north end of the Nave. However, all the time and energy expended by Pastor Deaton, who spent from 2-3 hours daily on the building project and traveled over 5000 miles for conferences and investigations, took its toll. This beloved Pastor did not live more than $1\frac{1}{2}$ years after the dedication services and so couldn't celebrate the great mortgage burning February 12, 1961.

This great minister was appreciated and recognized as a strong leader over and over again through the years he was at Christ Church. Just one year after he came to Charles & Hill Streets (1935), Dr. Deaton was honored with a Doctor of Divinity Degree by Lenoir Rhyne College. He was known throughout Baltimore for his roll in leading the Temperance League's successful fight in March 1953 in eliminating the sale of alcoholic beverages on Sunday. This leader was President of the Council of Churches of Maryland and Delaware; a member of the Board of the Legal Aid Bureau; 12 year member of the Board of Education of United Lutheran Church in America and Board President for 8 years;

20 yr. member of the United Lutheran Church Committee of Church Architecture and its Chairman for 13 years. At the time of his death, Dr. Deaton was President of the Deaconess Board of United Lutheran Church and a member of the Board of Trustees of the Deaconess Motherhouse and Training School in Philadelphia and Baltimore.

The people of Christ Church greatly admired this Pastor and honored him on several special occasions. On Sunday May 23, 1943, just 9 years after he came to Christ Church a surprise gathering was planned, at which time Dr. Deaton's father and the Mayor of Baltimore, along with 1600 parishioners presented him with a gold watch and 25 American Beauty Roses. Pastor Deaton's sermon topic was "Unexpected and Incredible".

Five years later the congregation sent him to the First Assembly of the World Council of Churches which was held in Amsterdam, Holland. To celebrate his 25th Anniversary at Christ Church, a gathering of people in the Fellowship Hall, which included the Governor of the State of Maryland, gave Dr. Deaton a book of greetings and testimonials from representatives of the Church, the State, fellow pastors and leaders in the community. Another gift was a new Chrysler car of which Dr. Deaton said: "After using five cars in 20 years traveling 400,000 miles, I need a new car!!!".

The last honor extended to him was on the occasion of his 25th anniversary at Christ Church February 8, 1959. Eight months later he was ordered into the hospital for a complete rest. His last message to the people he served so well was in the form of the annual Thank Offering appeal. He ended the letter with "God does his best for us. Let us always do our best for Him". And soon after this, this servant of the Lord who truly did his best, entered eternal rest on November 5, 1960.

Work Copy

Mr. Heaton

In October 1933 Pastor Blackwelder, who had by now received honorary doctorates from Roanoke College and Susquehanna University for his work in Christ Church, as well as his outstanding contributions to the Lutheran Church at large, resigned his pastorate at Christ Church and moved with his wife and two sons to Washington, D.C., where he served brilliantly and dynamically for 20 years as Pastor of the Church of the Reformation before he prematurely retired in 1954 due to a struggle with Parkinson's Disease and in later years with leukemia, which took his life on April 6, 1961.

For the following year Dr. Zimmerman filled in once again during the morning services while Pastor Sloop conducted the Sunday evening worship. On the 46th Anniversary celebration of the Church, John Leroy Deaton was voted to be the third pastor of Christ Lutheran Church and started his ministry here on February 1, 1934. This young minister, who came with a high recommendation from the United Lutheran Church had the ability and background of experience that enabled him to aim high and achieve great things for Christ Church. He was ^a forceful preacher who led the people to increases in benevolence and social changes in the community; a pioneer in radio ministry who started 36 years of continuous broadcasts of the Sunday morning service; a master builder who renovated the old church and erected a \$250,000 Parish House and a \$1,000,000 Church; a forward looking person who created the endowment and building funds; improved the music of the Church; an inspiring leader who increased the ratio of enlistment in full time Christian service and began the visitation by laymen. With unswerving loyalty to the Church, Pastor Deaton was first pastor, then confessor, teacher, counselor, architect and friend.

After having received his B.A. from Lenoir Rhyne College in 1915, this native of Selwood, South Carolina, who grew up in Hickory, North Carolina where his father was a pastor, went on to the Lutheran Theological Seminary in Philadelphia and graduated in 1918. He was ordained by the Pennsylvania Synod of the Lutheran

Church and became Pastor of the Lutheran Church of the Atonement in Wyomissing, Pennsylvania, where a mission of 28 people was increased to 400 in 5 years, with a Gothic Church constructed that was worth \$100,000. In 1924 this ambitious pastor moved to Germantown, Philadelphia as Pastor of the Lutheran Church of the Advocate and while there married and later had two sons and one daughter.

Upon his arrival at Christ Church this farsighted man recognized as one of the first needs of the people a place to house the Bible School. Classes were being held in the Church Auditorium, in the lecture room and in two adjoining houses on Hill Street. At a meeting with the Church Building Fund Committee in June 1934, it was decided that the funds on deposit in the Savings Bank and future donations thereafter would be used for a Parish House to be named for Dr. Zimmerman and so on July 1, 1934, a Parish House Building Committee was formed. By February 1935 perspectives of the building were on display and on June 28, 1935 the congregation approved the plans of the architect, Philip H. Frohman. To pay for the building of the new structure, as well as for the purchase of seven additional properties on Hill and Charles Streets, the members of Christ Church took three year pledges to reach \$50,000. The ground breaking was held at 5:00 P.M., Sunday, July 7, 1935 and the cornerstone was laid two months later on September 29.

Notes made by the architect reveal what he had in mind as to the style of this beautiful building. No conscious attempt at an architectural style was made, but the building appears Gothic with practical requirements, economically built. Its simple beauty is strong, pure and eminently Christian. Keeping in mind the old Church so that there could be increased seating in the Fellowship Hall, with a stage, there also had to be classrooms, kitchen, scullery and a Children's Chapel.

The difficulty was to have a large Fellowship Hall with walls not more than two stories in height and beginning on the second floor. The architect, Mr. Frohman, followed the design in the form ^{of a} group of medieval monastic building with sloping roofs and gables and surrounding an open cloister garth.

This enclosed space became the Fellowship Hall with a seating capacity of over 700 and surrounded on three sides by galleries, and 22 class rooms with a seating capacity of 25 people and on the fourth side with storage space. The rear of the Fellowship Hall had an overflow with a seating capacity of 200, which was connected to the Church by folding doors, allowing full view of the Chancel and adding 50% seating capacity to the Church. A large kitchen and scullery are adjacent to this area, with a spacious corridor on the opposite side leading to the Church or Fellowship Hall.

The Children's Chapel which was built directly under the Fellowship Hall has Celtic decorations on the ceiling beams, arches and columns extending along the side aisles, pews, altar, baptismal font - everything a Church has, except a pulpit. The floor of the nave is terrazo laid in small squares, while the chancel floor is Tennessee marble in two tones. Behind the Chapel a large assembly room and small classrooms house a department of the Sunday School, while adjacent to the Chapel there are classrooms for other pupils. On the left side of the area beyond the Chapel space was made for a church parlor and administrative offices.

The heating for the entire plant is in the basement. This includes two large oil fired boilers, sufficient for heating the Church, Parish House and future additions.

The exterior of the Parish House resembles the form of the 15th Century English Collegiate Gothic Building. Four steep gables light the two stair halls on Hill Street and two classrooms on Charles Street. Square headed mullioned windows on Charles Street and square headed and arched windows on Hill Street emphasize the main entrance on Hill Street. The entrance leads one to Norman columns in the inner lobby where there is a bas relief of Leander M. Zimmerman, the man for whom the building was named. Carved beneath the work are these words: "Friend, Counsellor, Author".

Just nine months after the cornerstone laying the new building, with a debt of \$47,500 was dedicated on June 14, 1936, at a special celebration service beginning at 10:45 A.M. The following Sunday, the first Sunday School classes were held in the new building and Pastor Blackwelder returned to preach the sermon that night. Home coming was observed on Sunday, June 21, when our two pastoral sons, Pastors Waldkoenig and Klug brought the messages. Children's Day was observed at 7:30 P.M. with a cantata entitled "The Awakening" held in the Fellowship Hall. One more celebration - Community Night on the following Thursday at 8:00 P.M. ended the great period of Dedication of the Leander M. Zimmerman Parish House.

Four years later, on September 29, 1940, with all debts cleared the mortgage was burned for this structure that is used to provide the best possible Christian education for the members of Christ Church.

The Children's Chapel, which was not paid for by the people, but was in fact a gift from a member, Mrs. J. Albert Cassidy, in memory of her deceased husband, received a pipe organ which was installed in the summer of 1938 and was dedicated on Wednesday, September 21, 1938. Through the Public Address System which had been installed in the Church, this organ could be used for the service if the Church organ broke down. In 1940 a pulpit and a cover for the baptismal font were added to the Chapel.

Besides being used for Sunday School and general assemblies, including movies shown from the projection booth in the balcony, plays, church suppers and bazaars, the Fellowship Hall on June 3, 1956, became our place of worship while the Greater Christ Church was being built. With the stage as a Chancel, the pulpit and lectern used were the ones from the Church before the renovation of the Chancel over 20 years before (1937). A pipe organ furnished by the

Moller Organ Co. served while the congregation sat on chairs once more, as in the days past at Triumph Hall on Light Street.

The lot behind the Parish House was enclosed with a brick wall, wooden gate and paved with amiesite in September 1939. A two car garage was built behind 17 & 19 E. Hill Street to accomodate the Church cars. In 1950 the corner plot at Charles & Hill Streets was flagstoned and in 1954 an iron picket fence was added around the shrubbery on Hill Street, where in 1957 hundreds of tulips and daffodils were in bloom.

The Fellowship Hall received cross ventilation with fans and concealed blowers. In November 1959 the kitchen was renovated by the Ladies Society and new kitchen facilities were installed in January 1968. Each summer a part of the Parish House was cleaned and repainted. After 22 years of services the tubes in the 2 large boilers deteriorated and in June 1957 all 160 of them were replaced. Today this beautiful building now serves a Sunday School close to 500, the Fellowship Hall serves as an assembly area for grades 3 through adults for Sunday worship. Fellowship suppers, averaging 20 a year, are served and a drama group "The Hill Street Players" organized in 1957 and the Christ Church Concert Association, started in 1970, use the facilities of this great hall throughout the year for community and cultural services.

As was mentioned before, the Fellowship Hall was used as a Church during the building of the Greater Christ Church, begun in 1956, but when it was only a year old the great assembly room was our center of worship while the old Church was being renovated and improved the summer and fall of 1937. The Chancel of the Church was redone by the same firm which decorated the Children's Chapel. A beautiful stone altar was installed with richly covered and handsomely carved reredos. The new pulpit, lectern, screens, communion rail and choir stalls were rearranged in the Church. The rebuilt organ console

was moved from the Church to the west balcony with the new pipes installed in the south balcony. Old lighting fixtures were replaced and the nave of the Church was redecorated. Most of the chancel equipment was paid for as memorials and special gifts of the people. At the rededication service, held on October 31, 1937, Dr. Zimmerman was present.

The old furniture and some of the old windows were installed in the Lecture Room which gave it a more church-like appearance when some services, especially the Wednesday night ones were held there.

Even with the renovations, the old building was giving way. In June 1942 termites were found in the floor of the Lecture Room. During the war years when as many as 127 servicemen bedded and breakfasted at Christ Church on Saturday nights, one soldier's foot went through the termite weakened Lecture Room floor. Repairs were constantly being made through the money brought in in the sustaining side of the weekly envelopes. Fans and ventilating systems were installed in the nave and balconies of the Church, but there was constant talk of building a new Church until in the summer of 1952 architects were given the problem to study.

In May 1953 the ground under the Church and 15 E Hill Street was purchased, and on May 27, 1956, the last communion was offered in the old Church. During the singing of the last hymn ^{that evening} officers of the Church, along with the councilmen, carried the Bible, Cross, Candlesticks, Missel Stand and other appurtenances to the Chancel in the Fellowship Hall. The deacon benches from the Lecture Room, which were over 100 years old, were sold to the parishioners and the pews and carpet in the Church went to a Negro Methodist Church.

When the contractors demolished the old Church they were amazed that it had lasted as long as it had, for then there were termites even on the 2nd floor. The roof structure was less than 50% of the strength required by the Baltimore City Building Code. It appears that the whole structure was supported by the

Parish House and the organ chamber. Even the box in the cornerstone of the almost 100 yr. old building was a sopping wet mass.

While all these building and physical changes were going on Pastor Deaton was busily ministering to the spiritual needs of a large widely scattered congregation. He also had a large radio audience and hence became a widely known preacher in the area. In 1935 he participated in a Heart and Home Service on WCBM every Thursday in April and November from 11:00-11:30 A.M. The broadcasts of our 11:00 A.M. Sunday service started on January 12, 1936 and were ~~carried on through the~~ made possible by the generous support of the people through regular channels of giving. In 1949 a co-sponsorship of \$10.00 or more was inaugurated to honor or memorialize loved ones. In 1953 a survey showed that over 10,000 people were worshipping with us through the medium of radio. Through the Council of Churches, Dr. Deaton also appeared on T.V. for 1/2 hour services for several months.

This was the period in which our Church choir, which formerly had only volunteers, engaged the services of paid soloists. In 1936 besides the adult choir of 24 voices, an antiphonal choir sang in the balcony. Junior, Intermediate, High School and Young Adult Choirs were formed. In 1939 the Junior choir was the largest in the city and participated in contests at Peabody, usually receiving a superior rating. The choirs were vested and often made large contributions to the Sunday night services. At Christmas time all the choirs together presented special music and the Adult Choir sang well known Holy Week Cantatas.

New social and religious groups were formed to meet the ever growing demands and needs of the people. A Mothers Club started in 1929 flourished until the end of the 1940's. Lectures in child care were presented, plays were given and presentations were made. A copy of the "Madonna of the Chair" which hangs

Parish House and the organ chamber. Even the box in the cornerstone of the

almost 100 yr. old building was a sounding wet mass.

While all these building and physical changes were going on Pastor Benson was
busily ministering to the spiritual needs of a large widely scattered congregation.
He also had a large radio audience and hence became a widely known preacher in the
area. In 1925 he participated in a heart and home service on WJLB every Thursday

in April and November from 11:00-11:30 A.M. The broadcasts of our 11:00 A.M.

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In 1936 the practice of mailing the bulletin each week to each home, except during July and August, in the parish was begun. That year also the publication was given the name "Christ Church Visitor" which title it bears today. ^{starting} In 1952 the "Christ Church Visitor" was mailed weekly to each home. In the nursery over the fireplace, was presented by the group in 1939.

In 1942 these mothers gave a Service Flag to the Church on which was a star for each member of the congregation in the Armed Forces.

In 1937 a Young Women's Missionary Society was formed to study and contribute to the needs of the Lutheran Church around the world. Later in 1956 this group changed its name to the United Lutheran Church women. One way these ladies made money was through sponsorship of plays held in downtown Baltimore during the 1950's. Since the missionary group was separate from the Ladies Society, many women belonged to both groups with the Ladies Society still giving strongly to the physical needs of the Church. They, along, with other groups in the City, sponsored Food Shows, hoping to have the largest attendance and thereby receiving the prize of \$25.00 -- which they often did. They also collected old gold and tin foil in 1934, business luncheons were served at 35¢ per person and in 1936, after the Parish House was completed, they resumed the oyster and sour beef suppers in the Fellowship Hall and bazaar in the Lecture Room, at which time 2404 were served at 50¢ per person.

The first supper in the new Fellowship Hall was on May-14-15, 1936 and was a chicken patty supper at 50¢ per person. The first night saw a few delays because all of the equipment had not arrived, but the second day ran smoothly, with a little less than 2000 people served the two days.

In 1950 an annual May Festival was started where people could look forward to a crab cake supper, bazaar and entertainment. These festivals were discontinued after 1969.

The first Father and Son Banquet was held February 16, 1940 at 50¢ per person and is still being held, but with a slightly higher price (\$1.50) in its 32nd year.

The Missionary Society started the Mother and Daughter Banquets April 16, 1947 at \$1.25 per person. The women used to cook the meal, as they did for the men's banquet, but in 1965 it was decided the banquet should be catered so the women were out of the kitchen.

October 3, 1935 marked the 10th Anniversary of the Luther League and two years later when the 16th Annual Convention of the Luther League of Maryland was held at our Church, the largest group in the history of the State was assembled. Groups for all ages, beginning with juniors, continued to meet on Sunday evenings, with caroling on Christmas Eve, visits to the city jail to sing at Church services, moonlight cruises on the S.S. Bay Belle (properly chaperoned) in 1946, snack suppers and even in 1950 a spring dance with an orchestra held in the Fellowship Hall.

With the Sunday School attendance still around 1000, Christmas Offering Envelopes were started in 1936 to give to special benevolences. More than 110 men attended the Men's Bible Class and the Ladies Bible Class attendance averaged 103. These Bible Classes combined with other adult classes added up to a total of seven classes in the Adult Department in 1939. A leadership training class was begun the same year. By 1944 we were beginning to feel a slump in attendance, in part due to the fact that we had over 250 men and women in the Armed Forces, so the use of attendance award pins was started. In the Spring of 1948 with 982 names on roll, but a general attendance of 786, a big campaign was begun to bring in 200 new members by Children's Day; 180 more names were counted on that day, but during the 1950's the general attendance slipped back to between 600-700.

For our 50th Anniversary celebration Sunday in 1937 more than 5000 people were counted in the total attendance for the services for that day. Even on a snowy, icy Sunday in January, 1939, there were more than 1000 worshippers at the 11 o'clock service and over 400 returned for the 8:00 P.M. service. The Wednesday evening services continued through 1941, after which time, because of conflicts with other Church oriented activities, this hour of worship was discontinued.

An early Sunday morning service was again started the summer of 1937 ~~and~~ but discontinued after one year. Later in 1953 it was again reinstituted and beginning in the fall of 1955, because it was popular with many people, this 8:30 A.M. service was held every week along with the 11:00 A.M. worship hour and has continued until the present time with average attendances in the year 1958 of 200 - 8:30 A.M., 560 - 11:00 A.M., 195 - 8:00 P.M., and 115 in the Children's Chapel.

Special services on Thanksgiving have continued for adults and for two years 1953-54 there was a special service in the Chapel for children. In the years when Dr. Zimmerman returned to preach there were as many as 1600 people in attendance. The Thank Offering with its emphasis on benevolence grew each year until in 1957 one of the largest contributions (\$11,464.92) was received at two services - 9:00 A.M. and 10:30 A.M.

The 6:00 A.M. Christmas morning service continued through 1939, with 11:00 P.M. Christmas Eve services starting in 1935; hence for five years there was a choice of time to worship honoring the birth of Jesus. Remembering the needs of little children a 9:00 P.M. Christmas Eve service was started in 1956. Even on Good Friday at one time a 2:00-3:00 o'clock service was held in the chapel for children with five of our then (1939) ministerial sons participating. In the late 1940's and early 1950's seven pastors preached the Seven Words at the adult Good Friday 3 hour service, while one preacher lead the children's service.

Easter of 1948 saw 2300 people at the 11:00 A.M. service. Even using the overflow, ^{and} the Fellowship Hall including the stage, many people still had to stand. A note in the Church Visitor asked people to please not put their feet on the wall while leaning against it. The special easter offering began while Dr. Blackwelder was pastor and steadily increased until in 1958 it reached the grand total of \$11,697.30.

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To better understand the meaning of being a Lutheran, more thorough instructions for catechemens was started in 1937 and in keeping with the with the history of the begining of the Christian Church confirmation was moved from the Tuesday of Holy Week to Whitsunday. Pre-confirmation classes started the fall of 1938 meeting at 11:00 A.M. on Sunday. Because of the distance some students had to travel, catechetical instructions were held on Wednesday evening and Sunday morning during the late 1940's so that pupils could choose the time most convenient. Later in 1957 the Wednesday class was moved to Saturday morning.

To attend to the physical needs in the Church Chancel an Altar Guild was organized before 1943 to perpetuate the memory of Sister Carrie, for this was a portion of the work she devoted herself to for so many years. This group, which was reorganized in 1958, works quietly behind the scenes caring for the altar and paraments, preparing the elements for communion, polishing the candlesticks and offering plates, and keeping ^{clean the surplices and robes of the pastors} ~~the pastor's surplices and robes~~. The acolytes, ^{confirmed} ~~these~~ young men ~~14 yrs. and older~~, who serve at the altar during services, were organized around 1948. ^{After two years of service} ~~When~~ they become senior acolytes and they receive a cross as a token of their faithfulness.

Another ~~assistance~~ to the pastor was the lay visitations begun in the spring of 1951 with a group of ten men. The goal of these workers was to visit the home of every parishioner to make every member an active member. They met on Wednesday evenings from 7:00-9:00 P.M., and were diligent in their frustrating work until the late 1950's when an Evangelism Mission was held in our Church October 21-25, 1956, with services aimed at the rededication of ourselves to our Lord and the spread of His Kingdom.

Other activities such as Vacation Bible School continued to thrive with 248 children attending in 1958. The excursion to Tolchester was sponsored by the Sunday School after 1937 instead of the Ladies Society. In the early 1940's

To better understand the meaning of being a Lutheran, more thorough instructions for catechism was started in 1917 and in keeping with the with the history of the beginning of the Christian Church confirmation was moved from the Tuesday of Holy Week to Whit Sunday. The confirmation classes started the fall of 1918 meeting at 11:00 A.M. on Sunday. Because of the distance some students had to travel, catechetical instructions were held on Wednesday evening and Sunday morning during the late 1920's so that pupils could choose the time most convenient. Later in 1927 the Wednesday class was moved to Saturday morning.

To attend to the physical needs in the Church Chapel an altar guild was organized before 1917 to perpetuate the memory of Sister Carita, for this was a portion of the work she devoted herself to for so many years. This group, which was reorganized in 1928, works quietly behind the scenes caring for the altar and parsonage, preparing the elements for communion, polishing the candles, the crucifix and other plates, and making the pastor's vestments and robes. The society, these young men, women and children, who serve at the altar during services, were organized around 1918. After two years of service they receive a cross as a token of their faithfulness.

Another assistance to the pastor was the lay visitations begun in the spring of 1921 with a group of ten men. The goal of these workers was to visit the home of every parishioner to make every member an active member. They met on Wednesday evenings from 7:00-9:00 P.M., and were diligent in their fraternal work until the late 1920's when an Evangelical Union was held in our church October 21-22, 1926, with service aimed at the redemption of ourselves to our Lord and the spread of His Kingdom.

Other activities such as Vacation Bible School continued to thrive with the children attending in 1928. The excursion to Folkestone was sponsored by the Sunday School after 1927 instead of the Ladies Society. In the early 1930's

In 1947 Mrs. Charles (Edna) White was employed as Parish Worker and visited in South Baltimore and Brooklyn areas. Later on Mrs. White was office assistant for several years until the time of her death on January 10, 1960.

the picnic was held at Gwynn Oak Park, then Bay Shore Park and next Beverly Beach, but on July 12, 1948 "The Bear Mountain" steamed down the Chesapeake to Tolchester with more than 1000 people from Christ Church on board. Mago Vista attracted people first in 1953, with 8 buses as well as private cars, loaded with picnickers. Except for several years to Bay Ridge, Mago Vista has been the scene for the Sunday School picnic.

Special happenings such as services in the early 1940's held in the Chapel for the deaf; Red Cross sewing and knitting held each Tuesday from 10:00 A.M. to 4:00 P.M. in the Parish House honoring our ladies with a rating of superior for their work in 1951; and the introduction of the Firemen's Service first held Sunday May 21, 1939 at 7:45 P.M. with over 1100 people in attendance and later in 1954 at the 8:30 A.M. service; these services kept our people busy with community oriented activities. In order to keep the congregation better informed ^{regarding} ~~the~~ the Church calendars, subscriptions were taken for the Visitor so that it could be mailed weekly to the homes of the Church members, as well as to other interested people. The first issue was mailed to the congregation in January 1936.

Dora Lingle, as church secretary, continued her faithful service, keeping track of all the dates and the people participating until her untimely death.

~~Mrs. Lazarus Azhdarian~~

~~Various women of the congregation, including (the former Miss Doris Boylan) who assisted in the Church Office until on February 1, 1945 Miss served as part time secretary, assumed the duties of the large and complicated Church Office, until on February 1, 1945, Miss Juanita Horton, who came from the same town (Salisbury, N.C.) as Miss Lingle, served as our secretary for a little over two years when she left to marry the Rev. Wilbur Newby on June 6, 1947 the same town (Salisbury, N.C.) as Miss Lingle, served as our secretary for a little over 2 years when she left to marry The Rev. Wilbur Newby on June 6, 1947. Miss Doris Boylan, now Mrs. Lazarus Azhdarian, served as part-time assistant secretary from the fall of 1945 until the spring of 1947.~~

~~Again our ladies, with Mrs. Charles E. White being employed full time as parish some of including Mrs. Henry (Alice) Bothof assisted in Worker, took over the duties of the office until November 14, 1948, when our~~

present secretary, Miss Eva Zumbrun came to us from York, Pa. This deeply consecrated Christian has the dedication and graciousness in dealing with people to make her an invaluable worker in Christ Church. In fact, her assistance in writing this history has been most helpful.

After three years of assistance to his father, he sent in a letter of resignation on July 13, 1958 but continued as Associate Pastor for another year after which he became pastor of Holy Comforter Church, Baltimore.

To assist with the pastoral duties, the third son of our Church to enter the ministry became our third assistant pastor in 1937. With his natural abilities and knowledge of our parish and people Howard O. Walker served well until his resignation to answer a call as Pastor of St. Peter's Lutheran Church in York, Pennsylvania in May 1941. This son of the Church has never forgotten his home Church and continues to return whenever he can.

A month after Pastor Walker left the assistant pastoral position was filled by a young man just out of Gettysburg Lutheran Theological Seminary. He has long since left our Church, but a part of Rodger M. Singer has remained with us through our partial support of his missionary work in Hong Kong. Pastor Singer stayed with us five years, after which time Howard O. Bailey (another brand new pastor) filled his place in November 1945. Pastor Bailey served until December, 1950 when he left to become Pastor of Trinity Lutheran Church, Fort Washington, Pennsylvania.

Our next Assistant Pastor, William G. Rappold, had been a pastor of a rural church before coming to us in 1951. Staying just one year, Pastor Rappold resigned to minister to the needs of parishioners of St. Paul's Lutheran Church, Easton, Pennsylvania. He was followed by Donald Sanner, a member of the graduating class at Gettysburg Seminary in 1953, who spent two years with us after which time he became Pastor of St. Paul's Lutheran Church, Lutherville, Maryland.

In 1955 another son of the Church and another "Deaton" arrived on the scene - L. Crosby Deaton, eldest son of our Pastor and became our first Associate Pastor. After having graduated from the Lutheran Theological Seminary in Philadelphia, Pennsylvania, Pastor Crosby Deaton became the assistant Pastor of Trinity Lutheran Church in Germantown, Philadelphia. He stayed ^{almost two} just one year before beginning his work at Christ Church. ~~After this time he was called to another church and he has been in a letter of resignation dated July 23, 1959, with the intention of accepting a call to another church. However, no response has been received.~~

~~made it inadvisable for him to accept the call, so he remained with us for one more year, after which he became pastor of Holy Comforter Lutheran Church, Baltimore, Maryland.~~

Even with two pastors working full time, the demands of Christ Church were so great that all available help was needed. One source to draw from was student assistants from Gettysburg Theological Seminary. The start of this aid was begun about 1940, but not until 1953 did we begin getting a student every year.

In 1938 Sister Vernetta Kunkel became our deaconess. For seven years this most delightful person contributed invaluable services, but the demands of the strenuous work were too much for her poor health so she left in September 1945 to continue her work at St. Paul's, Williamsport, Pennsylvania. In October of the same year, Sister Janet Coiner replaced Sister Vernetta and rendered great service, especially in the field of social ministry, until she was recalled to the Baltimore Motherhouse, December 1, 1961.

During one 15 year period Christ Church had, without interruption, at least one son in preparation for the ministry every year. In 1937 our fourth son, Augustus Hackmann, was graduated from Gettysburg Theological Seminary and spent the next 17 years of his ministry at Epiphany in Baltimore. Dr. Hackmann (now senior Pastor of Second Lutheran Church) Baltimore, Maryland was awarded an honorary Doctor of Divinity degree at Gettysburg College in 1961.

From one faithful family of the Church three sons became Lutheran ministers; Carl W. and Lawrence D. Folkemer graduated in 1940 and Gordon Folkemer was a graduate of the 1944 class of Gettysburg Seminary. Pastor Carl Folkemer (about whom more will be written later) was the first son of Christ Church to become, in 1965, its senior Pastor. His twin brother Lawrence, aspiring to be a missionary to China, had his career altered during World War II to teaching religion.

After serving several

pastorates and receiving a Ph.D. from Hartford Theological Seminary, Dr. Lawrence Folkemer is now Professor of Systematic Theology at Gettysburg Lutheran Seminary. The younger brother of these pastors, Gordon, began as the Assistant Pastor of St. Matthews's Lutheran Church in York, Pennsylvania and in 1947 became its senior Pastor. Dr. Gordon Folkemer was awarded an honorary Doctor of Divinity Degree in 1964 by Gettysburg College.

The same year Dr. Gordon Folkemer started his ministry another son, Leigh W. Bell also became a Lutheran Pastor. Paster Bell, after having been ordained into the Maryland Synod in 1944 started out as the Assistant Pastor of St. John's Lutheran Church, Hagerstown, Maryland and is now associate to his old classmate, Dr. Gordon Folkemer at St. Matthew's.

In 1948 Edgar C. Koehnlein became our 9th ministerial son. After serving at First Lutheran Church, Tyrone, Pennsylvania, he became Pastor of the Lutheran Church of the Good Shepherd in Weehawken, N.J.. The Rev. Koehnlein is now a pastor in Baltimore, Maryland.

Next to follow was Donald Gallion who graduated in 1951. After serving at St. John's Lutheran Church, Red House, Maryland, ^{he} moved to pastorates in Pennsylvania. Pastor Gallion has had special interests in helping the deaf.

The 11th son we have ~~already~~ written about: The Rev. L. Crosby Deaton who is now completing his graduate work at Temple University in the field of sociology.

Barron Maberry, who graduated from Gettysburg Seminary in 1958 became our 12th ministerial son. Pastor Maberry accepted a call to Christ Lutheran Church, Trenton, Maryland and is presently pastor of St. Stephen Lutheran Church, Silver Spring, Md.

One of the largest projects undertaken during the pastorate of Dr. Deaton was the planning and building of the Greater Christ Church, which was dedicated May 18, 1958. As has been stated before, a building fund for a new church building was started in the late 1920's, but the money was later used to build the Parish House, which was designed to blend in with a future church structure.

On June 11, 1944 an anonymous gift of \$500 was given to Christ Church to employ a competent church architect to study and make plans that would give the congregation a new place to worship. Three months later at a congregational meeting of more than 1000 members not a dissenting note was heard when it was decided that the people work toward the erection of a new Church rather than spend large sums to renovate the then present building. By January 1950 we had reached the goal of \$200,000 with \$1,000 to spare when the sustaining side of the two part weekly envelope became the Greater Christ Church fund side.

On Anniversary Sunday, December 14, 1952, a proposed sketch of the great edifice was displayed, it was to be built alongside the existing Church and to extend from Hill Street south to Hughes Street with the Chancel being at the Hughes St. side. In the beginning plans for a ground floor church, to eliminate stairs, were displayed. Later to coincide with the overflow and Fellowship Hall a second floor Church with an elevator was planned. However, the final drafts called for a ground floor Church with a seating capacity of 1028.

By February of 1954 the floor plans were completed and on display. The basement floor design had a large recreation room with a kitchen and court west of it. To the north there were men's and women's rest rooms, as well as shower stalls, and to the south an office, storage rooms, choir practice and robing rooms, as well as the organ blower were located. The main floor plans showed the sanctuary with work and Pastors' sacristies behind it, while on both sides of the Chancel there was space for choir stalls and the organ, ^{with} a choir loft was planned above it. ~~The aisle between the nave and the overflow led on west.~~

~~to the Narthex and where the old Church stood, a corridor with Bible Class #1 on the left and on the right a small kitchen and church parlor. On the second floor plan, a balcony above the Nave overflow, 2 class rooms, a control room and three offices were shown.~~

To construct the Church more space was needed on Hill and Charles Streets so by the summer of 1954 Christ Church owned 15-27 East Hill Street to make room for the Church building and the next summer 715 and 717 South Charles Street, Watkins Feed Company Building and 28-40 East Hugh Street were purchased to make room for a parking lot.

A Canvass Committee of Christ Church members was formed to make a Building Fund appeal, which was climaxed by a Loyalty Dinner held at the Lord Baltimore Hotel September 7, 1955. The canvass goal was \$250,000 with solicitations held in a two week period when every member of Christ Church was interviewed, committing themselves to a sacrificial 150 weeks of giving. The total subscriptions, the first payment of which was due on October 16, 1955, amounted to \$463,615.10.

The drawings of the new building went into the hands of the contractors in June 1955 with the lowest bid of \$737,465 going to the Leinback Construction Co. Since available funds amounted to \$495,856, application was made for a five or six year mortgage loan of \$250,000 at 4% interest. The securities listed were:

1 - The New Church	\$750,000
2 - The Parish House	350,000
3 - 520 Old Orchard Rd. (Parsonage)	40,000
4 - 22-24-32 East Hill Street	12,000
5 - Lots 15 & 17 South Charles Street	<u>3,000</u>
6- The good name and fine record of Christ Church	\$1,155,000

A confirmed membership of 2,178; 20 years of morning broadcasts with an audience of 10,00; no debts except the first five years and 5 years while the Parish House

was erected and never a deficit, with the past 18 years receipts exceeding current expenses by \$25,000 per year.

The ground breaking took place on October 16, 1955 and on June 3, 1956 the first church cornerstone was laid for the then 68 year old congregation. In an issue of the Baltimore Evening Sun dated July 16, 1956 an article entitled "Planners Prescription for Downtown Baltimore" describing the Jones Falls Expressway as the first step in the renewal of the Inner Harbor area, referred ~~was made~~ to the decision of the members of Christ Church to remain at their present location, calling it a wise one which contributed to the renewal of the area.

By February 1957 the building was 60% completed. It appeared that the great church would be finished and ready for dedication by the 70th Anniversary Sunday of the same year, but unforeseen problems occurred. The building construction workers began a two months strike in April, the furniture was only half finished by December and innumerable conferences were held so that not only money, but a great amount of time and energy were expended. During these ^{periods of} trials and tribulations Dr. Deaton said of this great work "We are building to the glory of God and for the promotion of the spiritual welfare of the congregation".

However, work did progress. In February 1958 a new pipe organ was installed in its chambers adjacent to the Chancel with an antiphonal organ in the balcony. Of course, everything was not complete. For instance, the lectern and pulpit weren't installed until two months later and pews for the balcony arrived in April 1959 at which time we were still waiting for the chancel screens and carved figures in the pulpit.

A major part of the beauty of this limestone trimmed brick building, which conforms to the Parish House and was designed by the same architect, Philip Frohman, is the beautiful stained glass windows. As you enter one of the triple

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current expenses by \$25,000 per year.

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By February 1957 the building was 80% completed. It appeared that the

great church would be finished and ready for dedication by the 100th Anniversary Sunday of the same year, but unforeseen problems occurred. The building construction workers began a two months strike in April, the furniture was only half finished by December and immediate conference were held so that not only money but a great amount of time and energy were expended. During these months and negotiations Mr. Boston said of this great work "We are building in the City of God and for the promotion of the spiritual welfare of the congregation".

However, with 614 progress. In February 1958 a new nine organ was installed in its chamber adjacent to the Chancel with an additional organ in the balcony. Of course, everything was not complete. For instance, the lecture and pulpit screen installed until two months later and now for the balcony arrived in April 1959 at which time we were still waiting for the chancel screen and carved figures in the balcony.

A major part of the beauty of this limestone trimmed brick building, which conforms to the Gothic House and was designed by the same architect, Philip Proctor, is the beautiful stained glass windows. As you enter one of the stately

doors into the spacious pillar lined Narthex your eyes immediately come to rest on the Historical Windows. Dr. Lawrence Folkemer, through his knowledge of Church History, was instrumental in completing the plans for this series of three windows; three lancets per window.

Series one depicting the Early Christian Church shows St. Paul, St. Peter and St. John Potmos in the center lancet; Latin Fathers, Chrysostom and emblems in the left lancet; Greek Fathers, Augustine, and emblems in the right lancet.

The second window in the series pictures "The Church of the Middle Ages" with the center panel being dominated by Martin Luther, the Diet at Worms and Melancthon. The left lancet shows Francis of Assisi, along with other leaders with Durer in the middle above emblems of the Church. In the right lancet are pictures Calvin, Zwingli, Cranmer, Knox and Schwenckfeld, with Bach in the middle medallion and symbols below him.

The American Church is the third of the series with Henry M. Muhlenberg dominating the center lancet. Other leaders in the American Church are depicted in the left lancet, along with those in the right panel, at the bottom of which is inscribed the names of the previous Pastors of Christ English Lutheran Church.

Finally on May 18, 1958 the dedication ceremonies were held, including three services in the morning - 8:00, 9:30 and 11:00 A.M. - no Sunday School and an 8:00 P.M. Service. Pictured on the Visitor of that Sunday was the Sanctuary, which can be reached by going through one of the two sets of large wooden doors, over which is a small stained glass window portraying the Prophet Amos in most brilliant colors. Looking ~~from the bare vaulted ceiling of this air~~ to the east of the narthex, at the north end of the building, is a great Rose window, ~~conditioned house of God one sees a great Rose window at its north end,~~ which is above and to the left of the outside entrance. The hub like circle at the center of this huge wheel suggests eternity, while

the twelve spokes "show the traditional ages of the world".

Below the Rose window and under the balcony one views stained glass windows dedicated to three great prophets. In the first window is the figure of Elijah being fed by the ravens. The central window depicts Isaiah pictured in his priestly vestments standing in Solomon's Temple, while the third lancet window shows St. John pointing the way to the Messiah.

Facing the Altar as you walk along the east wall two small windows above the and to the side of the Baptistry are dominated by figures of a dove representing the Holy Spirit and Simeon shown holding the infant Jesus at the time he was presented in the Temple.

In this same left aisle proceeding forward in the nave are four large transept windows. The first lancet of the first window depicts the Annunciation of Mary, the birth of Jesus is in the center lancet, and our Lord at the age of 12 is shown in the third panel. The second set of windows depicts the ministry of Our Lord with the central window being dominated by the seated figure of Jesus delivering His Sermon on the Mount. Jesus in His healing ministry is in the right lancet, while the left lancet portrays Jesus in the act of calling into his service the two fishermen brothers - Peter and Andrew.

"The Presentation of Our Lord's Passion, Death and Resurrection" is the subject of the third set of windows. The central window portrays the crucifixion of Jesus, the left panel presents Jesus triumphal entry into Jerusalem and the right panel pictures our Savior's Resurrection. The central panel of the last of the four sets of windows on the east aisle shows the events of Pentecost with the conversion of Paul in the right lancet and Jesus ascending into heaven in the left one.

Corresponding windows in the west aisle deal with Old Testament themes. The three lancets in the first window show the creation of Adam, the temptation of Eve and Noah and his sons constructing the Ark. Window set number 2 tells the story

the twelve apostles "show the traditional ways of the world".

Below the Rose window and under the balcony are venerated glass windows dedicated to three great prophets. In the first window is the figure of Elijah being led by the ravens. The central window depicts Isaiah prophesying to the king, with the king's attendants standing in the background. The third window shows St. John pointing the way to the Messiah.

Facing the altar as you walk along the east wall two small windows above the altar and to the side of the Sanctuary are dominated by figures of a dove representing the Holy Spirit and Simon shown holding the infant Jesus at the time he was presented in the temple.

In this same left aisle proceeding toward the nave are four large transept windows. The first lancet of the first window depicts the Annunciation of Mary, the birth of Jesus is in the center lancet, and our Lord at the age of 12 is shown in the third panel. The second set of windows depicts the

ministry of our Lord with the central window being dominated by the seated figure of Jesus delivering his sermon on the Mount. Jesus in his healing ministry is in the right lancet, while the left lancet portrays Jesus in the act of calling into his service the two fishermen brothers - Peter and Andrew. "The Presentation of Our Lord's Passion, Death and Resurrection" is the

subject of the third set of windows. The central window portrays the crucifixion of Jesus, the left panel presents Jesus triumphal entry into Jerusalem and the right panel pictures our Savior's Resurrection. The central panel of the last of the four sets of windows on the east aisle shows the events of Pentecost with the conversion of Paul in the right lancet and Jesus ascending into heaven in the left one.

Corresponding windows in the west aisle deal with Old Testament times.

The three lancets in the first window show the creation of Adam, the fall of Eve and Noah and his sons constructing the ark. Window set number 2 tells the story

of Abraham. In the central window Abraham is in the act of making ready to offer his son Isaac as a living sacrifice to the Lord. The panel to the left has Abraham conversing with three strangers and the right hand section shows Joseph welcoming his father and brothers in Egypt.

"Moses" is the theme of window set number three. The crossing of the Red Sea is in panel one, Moses carrying the Ten Commandments from Mt. Sinai is in the central panel and Joshua is shown leading the children of Israel into the Promised Land in panel three.

The last of the four sets is the "David" window showing David in the central lancet being anointed king by the prophet Samuel. The story of Ruth is told in the right hand window, while the left panel shows Solomon building the temple.

Walking along the terrazzo floor up the two steps onto the marble Chancel floor one can view the Chancel window depicting the Four Evangelists and the Four Major Prophets. The window in the East wall, in the left lancet, shows St. Matthew with his Old Testament prototype Isaiah and St. Mark is in the right panel with the seated figure of Daniel below him.

In the west Chancel wall window, the left lancet pictures St. Luke standing with the Prophet Jeremiah seated below him and St. John above Ezekiel is in the right panel.

The great Christus Glorious window over the altar is dedicated to the victorious Christ who reigns in glory over His Church. This window as a whole unit depicts the Early Church, portrayed by some of the major events of the post-Pentecost Church; the Church Militant represented by symbols of the Church; the Church Triumphant magnificently shown in the central window. The dominant figure of the entire window is the Christus Glorious or Christ arrayed in all His Glory reminding us again of Dr. Deaton's words: "We are building it to the Glory of Christ".

To the ^{west} right of the Narthex, windows with ornamentations carved or etched into the glass, decorate the Men's Bible Class ^{originally designated as a Chapel}, since the chancel furniture

from the old Church was placed there. Along this same corridor an assembly room for ^{adults} ~~the Senior Department~~ of the Sunday School came into being. ^{At the present} ~~while the~~ it serves as a beautiful Church Parlor. The Junior Department and the Fidelis class occupied the same general area on the second floor. This whole section was the old church and lecture room.

In order to facilitate better parking, the rear of the Parish House was paved to accomodate at least 40 cars. Six more houses on Hill Street between the Church and Trust Alley were purchased in June 1959, as well as 10 garages facing Hughes Street. By December of the same year space was available in that area for 48 more cars, making a total of 88 private spaces, plus the street parking and a some time use of a private lot on Charles & Lee Streets.

In November 1958 The Baltimore Building Congress and Exchange presented three awards to Christ Church for its outstanding work in the City for that year, including the ceiling of the Church, the limestone trim and the balcony front at the north end of the Nave. However, all the time and energy expended by Pastor Deaton, who spent from 2-3 hours daily on the building project and traveled over 5000 miles for conferences and investigations, took its toll. This beloved Pastor did not live more than $1\frac{1}{2}$ years after the dedication services and so couldn't celebrate the great mortgage burning February 12, 1961.

This great minister was appreciated and recognized as a strong leader ^{over} and over again through the years he was at Christ Church. Just one year after he came to Charles & Hill Streets, (1935) Dr. Deaton was honored with a Doctor of Divinity Degree by Lenoir Rhyne College. He was known throughout Baltimore for his roll in leading the Temperance League's successful fight in March 1953 in eliminating the sale of alcoholic beverages on Sunday. This leader was president of the Council of Churches of Maryland and Delaware; a member of Board of The Legal Aid Bureau; 12 year member of the Board of Education of United Lutheran Church in America ^{and Board} ~~of which he was~~ president for 8 years;

